MINUTES

OF THE BROAD-RIVER

BAPTIST ASSOCIATION,

HOLDEN AT SANDY-RUN MEETING-HOUSE,

RUTHERFORD COUNTY, NORTH-CAROLINA,
OCTOBER, 1804.

Saturday, 20*th October*, 1804.

1. THE introductory sermon was preached by brother Ambrose Carlton, according to appointment, from 2 Cor. 6, 1, "We then as workers together with him, beseech you also that ye receive not the grace of God in vain."

2. After prayer, proceeded to business. Brother Perminter Morgan was chosen Moderator; brother William Lancaster acted Clerk, as formerly.

3. Letters from twenty-six churches were read, and the delegates names enrolled.

4. Brethren William Lancaster, David Golightly, Housen Harold, Ambrose Carlton, and William King, were appointed a committee to arrange the business of this association against Monday morning.

5. Brethren, Thomas Greer, a messenger from Bethel association, William King and Thomas Burgess, were appointed to occupy the stage in preaching to-morrow.

6. Appointed brother William Lancaster to write a corresponding letter to the Bethel, and brother Ambrose Carlton to the Mountain associations.

Sunday.

7. The stage was occupied by the number appointed thereunto, to a numerous assemblage of people, and we hope preaching the gospel had a good effect.

Monday.

8. Met, and after prayer by the Moderator, proceeded to business.

9. The messengers from our corresponding associations were invited to a seat with us.

10. Proceeded to read our rules of decorum, after which two churches applied for admission into our union; and upon satisfaction being obtained of their faith and order, were accordingly admitted.

11. The corresponding letters from our sister associations, to wit: Bethel, handed by brother Thomas Greer, brother Shakelford failing to attend; the Mountain, handed by brethren Jesse Moore and Daniel Moore, were read, which gave us great satisfaction.

12. The circular letter was read and approved of.

13. Query from the Head of Second Broad River church. Was John Webb reinstated according to the order of the association, yea or nay? Voted in the negative.

14. Query from Mud-creek church. Will the scriptures tolerate us to hold a member in fellowship, who fellowships the pedobaptists, so far as to commune with them? Answered in the negative.

15. Brother John Bankstone was appointed to write a corresponding letter to the Saluda association.

16. Long-creek church requests supplies in the ministry. Brethren Hugh Moore and David Doyle, are requested to supply them discretionally.

17. Query from Lenville church. Is it consistent with good order for a church to refuse dismission to a member (a minister) who lives in the bounds of another church of the same faith and order? Answer, we do not think it is.

18. No. of Catawba River church, requests helps for ordination. Brethren Perminter Morgan, Drury Dobbins and Ambrose Carlton, are appointed a presbytery to attend them therefor.

19. Appointed brother Ambrose Carlton to write our circular letter for next year, and the subject to be, "on the advocacy of the son of God."

20. Brother Jacob Crocker is appointed to preach our introductory sermon for next association; and in case of failure, brother Drury Dobbins to be prepared.

21. Brethren Jacob Crocker, Perminter Morgan, Drury Dobbins and Nathaniel Jackson, are appointed messengers to our corresponding associations, to wit: Crocker to the Bethel, Morgan and Dobbins to the Mountain, and Nathaniel Jackson to the Saluda.

22. Agreed that our next asssociation be held at French Broad meeting-house, Buncomb county, North-Carolina, on the Saturday before the third Lord's day in October next.

23. The corresponding letters to Bethel and Saluda associations were read and approved of. Brother Ambrose Carlton is allowed the liberty to prepare his for the messengers to the Mountain.

24. Agreed that brother Lancaster superintend the printing our minutes, and distribute them amongst the churches; four hundred copies are desired to be struck.

25. Adjourned, with prayer and thanksgiving by brother Joroyal Barnett, unto the time and place aforesaid.

PERMINTER MORGAN, *Mod.*
W. LANCASTER, *Clerk.*

F.E.E.
E. Town
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STATE OF THE CHURCHES.

The Ministers names are in Capitals; Licensed Preachers in Italics; Pastors to whose names an asterisk* is affixed, were absent; a dash— denotes the want of a Minister in that church.

	Churches.	Messengers.	Baptized.	Received by letter.	Dismissed.	Excom.	Dead.	Number.
1	Friendship,	George Brewton, Tobias Bright, Willie Williford,	3	4	20	3	2	157
2	Green's Creek,	John Blackwell, Hugh Henderson,	13	11	7	6	1	80
3	Boiling Spring,	Thomas Burgess, William Turner,	5		3	1		55
4	Goucher Creek,	Joshua Richards, N. Whitby, W. Easterwood, Hugh Moore,*	4		3	2	2	109
5	Sandy Run,	Drury Dobbins, Housen Harold, Wm. Collins,	16	11	32	2		159
6	Buffaloe,	Joseph Camp, Wm. Davidson, Gabriel Washburn,	1	3	20	2	4	145
7	Green River,	Joel Blackwell, John Thompson,	6	8	4	5		89
8	Cedar Spring,	Joroyal Barnett, D. Golightly, W. Lancaster, W. Underwood.	1	1	2	6	1	92
9	French Broad,	*Benj. King, Sion Bly,* Thos. Justice,*	4	6	12	3	1	111
10	Mountain Creek,	Perminter Morgan,		4	19	2		81
11	Bill's Creek,	*John Dalton,* Arthur Ownsby,	1		2	1	1	45
12	State Line,	Berryman Hicks, Wm. Dobbins, Zach. Blackwell,*	9	3	1			84
13	Buck Creek,	John Bankstone, Isaac Cantrell,* John Cantrell, jun.			2	1		79
14	Long Creek,—	Charles Jones, Jas. Matthews, Bailey Hollaway,	12	1			1	69
15	Silver Creek,	Ambrose Carlton, *Josh. Hall,* Jas. Sellers,	4	1	45	1		47
16	Caney River,							
17	Head of Tiger,	D. Forrest,* John Tubbs, Jonas Dawson,	3	3	5	3		68
18	Head of Enoree,	Wm. King. Benjamin Bridges,	5	7	10	1	1	66
19	Head of Second B. R.—	Stephen Morgan. Edward Jackson, Enoch Edwards,	1	6	4	2	1	54
20	New Salem,	D. Doyle, John Reavis,	4	6	5	2	1	75
21	Bildad,—	Samuel Swearingame, Wm. Jones, Thos. Higdon,	13		1	2	1	37
22	No. of Catawba R.—	John Givans, Wm. M'Daniel,	12	4	1		1	40
23	Pacolet,—	Aaron Templeman,			6	4	2	28
24	Providence,	John Champion, Nathan Byas, Abishai Camp, Jacob Crocker,*	8	15	2	1		67
25	Holley Spring,—	Jas. Dobbins, John B. Webb,	6	6			1	30
26	Mud Creek,	*Joseph Byers,*		6	15	3	1	29
27	Elbethel,—	Gabriel Petty, Jephthah Harrington,	2	1	3	2		30
28	Concord,—	Amos Wall, Solo. Gross,						31
29	Lenville,—	Tim. Sisk, Wm. Conley,						35
		Total,	133	107	224	55	22	2001

(CIRCULAR LETTER.)

The Ministers and Messengers of the several baptist churches composing the Broad River Association, met at Sandy-Run Meeting-house, in Rutherford county, North-Carolina, October, 1804, to the churches in union with this Association, send their Christian salutation.

Beloved Brethren,

THE subject of our circular letter this year, according to a resolve of our last, is to be "on church discipline." To do ample justice to a subject of this magnitude, so copious in it nature, and interesting in its consequences, would very far exceed the bounds of a circular letter; We shall therefore only offer a few reasons, supported by the best authority, in favor of it; and first, according to the word of the Lord, Acts, 2 chap. 41 v. 1st Cor. 1 chap. 2 v. 2 Cor. 1 chap. 1 and 2 vs. Acts, 2 chap. 47 v. and Matt. 13 chap. 5, 6, 7, vs. A church of Jesus Christ is made up with a body of believers, joined in union together, bound in covenant to instruct, reprove, and watch over one another, for the good of each other and the honor of religion; as a light to a dark world, according to the predictions of the prophets, and directions of Christ and his apostles.

No man ought to be put in office in a church, but those who are sound in the faith; and a church hath a right to chuse its pastor as well as their elders and deacons; and ministers ought to be subservient to their churches, as well as under officers; for every gift belongs to the church, and they have a right to put them forward or hold them back, at their own discretion, being a free people, whose liberty is not to be taken away by any. A unity in church officers ought to be aimed at and laboured for; and the greatest weight of church business lies on the male members. But where one member, male or female, is grieved with another for any transgression, and cannot reclaim them without taking one or two with them, they ought to take male members, who are to bring their testimony to the church, if they cannot reclaim them without; and there deal with them as Christ directs, Matt. 18 chap. 16 and 17; and if any members, male or female, neglect to attend their church meetings, they ought to shew a sufficient cause why they do so, or fall under the censure of the church for the sin of omission.

No member ought to be excommunicated from the church until after the second admonition, without it is their own choice in a rebellious way.

Any member in a church, who commits a public transgression, ought to be dealt with and reproved before all: But should his transgression be in secret from the world, then the church should deal with that member in secret, and not let his fault be known abroad in the world; and a member, either male or female, that neglects to keep the churches secret, neglects to keep the Lord's secret, and should be dealt with by the church for a transgression; and backbiting of a brother or sister is censurable.

If any member refuses to assist in supporting the Lord's table, the table of their minister, and of the poor, they are liable to fall under the censure of the church; without it is such as are counted objects of charity themselves.

Any member of a church getting a letter of dismission, and moving to another part of the country, and living in disorder for a season, their disorder should not hinder the nearest church from receiving their letter; for they have a right to receive such a person, and put him under censure immediately.

If any disorderly person joins a church, and a member in the church is knowing to the wrong, and hath an opportunity to make it known, and neglects so to do, until after such person is received, it is a sufficient cause to put them under censure.

A full union in all cases in church discipline, is best; but where it cannot be obtained, they must go by a majority. We believe that no member of a church should withdraw himself from the Lord's table in time of communion of the saints, without shewing the church the reasons for his doing so.

And for as much as there is a doctrine propagated by some, which seems to invalidate the blood of Christ, and cryeth up a fire purgation for the cleansing of sinners from their sins, and in so doing they deny the apostle's doctrine, where he speaks of eternal judgment, Heb. 6, 2. Wherefore we believe it advisable for the members of the churches of Christ not to suffer such a doctrine to be preached or propagated in their houses: But as it is certain that Satan is always engaged against us, and will continually be trying to sow the seeds of discord amongst us, it is likely we may have many new things to try us; and as we are commanded to grow in grace, and knowledge of the truth, we exhort the churches to search the scriptures, and pray to God for help in all difficulties, that Jesus Christ, who is the head of the church, may lead and direct his people, that all things may be done decently and in order. Farewell—we remain, dear brethren, your affectionate friends in gospel bonds.

PERMINTER MORGAN, *Mod.*
W. LANCASTER, *Clerk.*